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UNITED EVANGELICAL Action

DECEMBER 1959

VOICE OF EVANGELICAL CHRISTIANITY IN AMERICA

PLEASE OPEN BEFORE CHRISTMAS!

- Christmas — a Date or a Fact?
- The Theories of Man vs. the Word of God

OFFICIAL nae ORGAN

Readers Say—

Mrs. Nixon's Religion

To the Editor:

There is a rumor afloat here in Pittsburgh that Mrs. Richard Nixon and her children are Roman Catholic. Is this true? We know that Mr. Nixon is not, but what about his wife?

MRS. LYDIA MCMINN

Pittsburgh, Pa.

[EDITOR'S NOTE: We relayed this inquiry to the NAE Office of Public Affairs in Washington and here is the reply from Dr. Clyde W. Taylor, secretary of public affairs: "Both the Vice President and his wife attend the Westmoreland Congregational Church of Washington, D. C., where their children are quite active. The children go to the Friends School, which is a school run by one of the Quaker groups here in our city. It is a school of excellent standards and high scholastic standing."]

Disagrees with Dr. Tozer

To the Editor:

I don't agree with writer A. W. Tozer (*Action,* October 1959) and I don't think he is being quite fair. He uses such words as mediocrities, vapid, amateurish, illiterate as though there wasn't a worth-while book in print. He is far too sweeping and all-inclusive in his statements. What authors and books does he have in mind?

I belong to a book club that puts out such works as George Seaver's "The Life and Letters of David Livingstone." Among the hundreds of books in our family's library is "Foxe's Book of Martyrs." I'm sure there are many people owning and reading books like these!

MRS. ALVIN J. BOND

Plains, Kansas

"My Dream of Heaven"

To the Editor:

It is to be regretted that your magazine would accept for advertisement such a thing as "My Dream of Heaven —Rebecca Springer's Actual Experience!"

God chooses the weak, the despised, the base, true, but He doesn't intend us to remain that way. Have you not read in both the Old and New Testaments the tragic results and certain judgment which comes from adding to the Word of God? The old Angel Moroni must be laughing up his celestial sleeve as he awaits the time when he will be needed to drop another set of golden plates—to say nothing of magic glasses—on our planet.

"The grandest book I ever read," says one reader. Indeed! We can dispose of the Revelation now. I wonder if Charles Dickens would call it another case of a "bit o' undigested beef." It just could be.

MRS. ROBERT W. TEAGUE

Chicago, Ill.

[EDITOR'S NOTE: This letter is typical of several received the past year. This particular advertisement will not appear after this issue.]

Roman Catholic President?

To the Editor:

Recently President Eisenhower said that he saw no reason "why a Roman Catholic should not be elected President of the United States." With all due respect to our President and what appears to be a sincere attitude of "fair play" and equality, I believe we can think of many reasons why a Roman Catholic should not be elected as President.

A suggestion if I may—why not an article on why a Roman Catholic should *not* be elected as President? I believe this subject ought to be given wide publication before the oncoming presidential election.

ROY E. CARNAHAN

Rochester, N. Y.

Rigged?

To the Editor:

So many of the television programs involve crooked or ignorant Protestant ministers. There are about as many showing priests and nuns, but they are always "good" people. I have never viewed one that showed them otherwise. The balance bothers me. Are all TV writers Catholic?

JIM CROWTHERS

Beaverton, Oregon

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NAE *on the move*

- NAE's EXECUTIVE DIRECTOR, DR. GEORGE L. FORD, has just completed an extensive eastern tour, which included conferences in Washington, D.C., and several meetings in Ohio, including the All-American Conference to Combat Communism.
- REV. MAHLON L. MACY, NAE's field director, is winding up a busy fall itinerary with an evangelistic meeting Nov. 29-Dec. 6 in Offerle, Kansas.
- DR. CLYDE W. TAYLOR, NAE's secretary of Public Affairs, will be in Wheaton, December 14, speaking at Wheaton College Chapel.
- NEW OFFICERS for the coming year were elected, as follows, at the Midwest Regional NAE Convention in Oak Park: President — Dr. Louis Rawls, pastor Tabernacle Baptist Church, Chicago; vice president—Rev. Harold J. DeVries, pastor Winnetka (Ill.) Bible Church; secretary—Rev. Gordon Bacon, pastor of Beulah United Missionary Church, Elkhart, Ind., and treasurer—Dr. Fred P. Thompson, Jr., pastor Englewood Christian Church, Chicago.
- EXECUTIVE COMMITTEE MEETING of the National Association of Evangelicals is slated for December 14 and 15 at Hotel Sherman, Chicago. NAE business will be transacted, with special emphasis on plans for the 1960 convention to be held at the Palmer House April 25-29.

people in *Action*

- Our holiday meditation, "Christmas —a Date or a Fact?," is a reprint from our Christmas issue of 1954. It was originally delivered over the nationwide radio network of "The Back-to-God Hour," radio ministry of the Christian Reformed Church. Dr. Eldersveld is the regular speaker.
- Dr. Stewart L. Boehmer is well-equipped to give the study found on pages 6-7 of a recent booklet produced by a committee of the United Church of Canada. Dr. Boehmer has been an active Canadian churchman for many years, serving as pastor of Calvary Church in Toronto for 14 years. He has traveled throughout the world extensively in conference work and is currently an officer of two missions concerned with Africa. He is also managing director of the M-P Foundation.

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Action

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NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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capital commentary...by don gill

report on religious trends from NAE's office of public affairs, washington, d. c.

. . . . . .

President Eisenhower received a suggestion on how to use his visit at the Vatican for constructive benefit to Protestant-Catholic relations. Dr. Clyde W. Taylor, Secretary of Public Affairs for NAE, listed three points which should enter into the discussion. They were: (1) Emphasis on the firm American belief that separation of the functions of church and state is essential to religious freedom, (2) Assertion of the belief that both political and religious freedom among all people of Western nations is the best bulwark against Communism, (3) Reflection of recent optimism because of indications of increasing recognition of rights of religious minorities in certain countries where Roman Catholicism is the established religion, and recognition that numerous legal disabilities must yet be removed if religious freedom is to be fully guaranteed.

Since the Vatican visit is set for Sunday, December 6, question has been raised whether Eisenhower will attend any worship service while in Rome. Reports in Washington have it that the President is being urged by Protestant leaders to participate in a Protestant worship service that same day.

It's still quite a mystery to people outside the White House staff whether Krushchev really carried a Bible back to Russia among other gifts which he received here. More than one Bible was on hand for presentation to the Soviet leader. However, it was feared that publicity would cause embarrassment for the official visitor, and perhaps result in a refusal. Whoever has it, whether Krushchev or some other official, either here or in Russia, let's hope they read it.

A statue of Christ which is to be erected on government property in the Black Hills National Forest of South Dakota may set another precedent in church-state relations. The Department of the Interior has set aside 225 acres for a monument to be entitled "Christ on the Mountain." Quotations from the Sermon on the Mount are to be engraved on the base of the pedestal. The project is being promoted by Sen. Francis Case (R.-S.D.) who was inspired by a similar statue during a trip to Latin America. Funds are being raised by a private group in South Dakota.

Governor Howard Edmondson of Oklahoma says that Sen. John Kennedy will have to deal with Roman Catholicism more openly if he is to win the Democratic nomination for the Presidency. His statement was made during a national television interview.

Three leaders in the Colombian government are to testify before the legislative assembly concerning persecution of the Protestant minority over the past twelve years. The action follows the presentation of a memorandum signed by 14,000 Colombian Protestants to the Colombian assembly.

Justice Owen P. McGivern of the State Supreme Court of New York urged his fellow Catholics to exercise "patience and tact" in their campaign to relieve themselves of "double taxation" by which they support both the public schools -- through taxes -- and the parochial schools, through tuition.

The study of obscenity and the influence of indecent publications is to be broadened during the coming session of Congress. Exploitation of sexual immorality by movies and printed publications is to be studied. The investigation will be carried out by the House Post Office subcommittee under the direction of Rep. Kathryn E. Granahan (D.-Pa.).

Christmas — a Date . . . . . or a Fact?

By PETER ELDERSVELD

DECEMBER 25 is the day we call *Christmas*. Nobody knows whether it really is. In fact, it very likely is not. We simply don't know the date of Jesus' birth. It was not until 350 years afterward that the Church decided to appoint this day for commemorating the nativity of Christ. Before that time various other dates were used. November 18, January 6, March 25 and 28 were among the favorites.

But in the year 353 or 354—we aren't even sure of that—the bishop of Rome arbitrarily set December 25th as the date for a uniform observance of the birth of Christ. Later it became common practice to call that day *Christmas*. And for want of a more accurate date and a more acceptable name, the practice has become rather universal throughout the world. But it very likely is not the actual birthday of the Saviour.

I can remember the disillusionment I suffered as a boy when I first learned these facts. It seemed as though the bottom had dropped out of Christmas for me. We had been instructed in our home to think of the Saviour's birth on that day, and not to get lost in all the worldly and commercial interests which always distract small children from the real meaning of Christmas. We went to church on Christmas and heard a sermon about the nativity. We had a Sunday school program, where we sang songs, spoke recitations, rendered dialogues, and presented pageants or plays, all of which exalted the new-born King. You can imagine what a shock it was to find out that nobody knows the actual date when Christ was born. What was the meaning then of all this celebration? Wasn't it just an empty formalism? Why all the excitement and fuss? Nobody would think of celebrating my birthday on some date that was just picked out of the calendar and automatically set for that purpose. You don't determine birthdays by making laws and passing official decisions. Why then should they do that with the birthday of Jesus?

Many children have raised the same questions, and maybe some in our audience are doing so today. Well, as we grow older we learn that the uncertainty about the date of Jesus' birth is not really a disappointment at all, but rather one of the most glorious and wonderful things about it. My father answered my questions and dispelled my disappointment when he told me that Christmas isn't just a single *date* on the calendar, but rather a universal *fact* in history; a fact which meant as much to people who lived 4,000 years before Christmas, as it means to those who live 2,000 years afterward.

Yes, Christ was actually born one day in Bethlehem. But what happened in Bethlehem that day had brought salvation already to millions of people before it happened, just as it has brought salvation to millions of people since it happened. Christmas is not a *date,* but a *fact;* it cannot be confined to a number on the calendar, for it began that life which is the central point of redemption in human history.

The Gospel of Christmas is not something new in this world. It has been here a long, long time—not just for some 1,900 years or so. It's an old, historic Gospel. It didn't begin in Bethlehem. It began already in the Garden of Eden, when our first parents sinned against God, and then were immediately blessed with the promise of a Saviour found in Genesis 3:15. They, and all their God-fearing descendants down through the centuries, believed that promise, and continued in their faith and hope, passing it along to succeeding generations. They knew that there would be a day of fulfillment when God would send His only begotten Son into the world to make good His promise. They died in that faith, and through it were saved.

Let me illustrate this point by taking you back to a verse that was very likely uttered 800 years before Christ, but sounds as though it comes right from Bethlehem's manger on the day of Jesus' birth. It is the well-known prophecy of Isaiah, found in his Book, chapter 9:6, where he says: "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulders: and His name shall be called, Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

Now if you didn't know who said that, and when it was said, you might very well think it came from the lips of Joseph, or Mary in the stable, or Simeon in the temple. The Prophet Isaiah, and all those who believed his prophecy, were so sure about Christmas that they talked about it as though it were a present reality. They already enjoyed the saving power of Jesus' birth, because they believed He would come to this earth to make atonement for their sins. To them it was like an accomplished fact. They believed God's promise. They took Him at His Word, and were quite willing to leave the actual date to Him.

Notice how complete was their knowledge of the Saviour. They knew a great deal about Him—in fact, much more than many of our pagan and secular contemporaries. "Unto us a Child is born, unto us a Son is given." That tells the whole truth about the Incarnation and the two natures of Christ, divine and human. He was not only *born* as a child from an earthly mother, but He was *given* by God, whose real Son He is. He had no earthly father. He was conceived miraculously by the Holy Spirit, so He could be God and man in one person without sin. Isaiah knew all about that already, just as we know it today. In fact, on another occasion he said: "Behold, a virgin shall conceive and bear a Son, and shall call His name Immanuel," which means: *God with us.* (Isaiah 7:14).

This is a little too much for many a modern mind to accept, but Isaiah and his contemporaries understood it long before Christmas. They believed

(Continued on page 8)

THE THEORIES OF MAN vs. THE WORD OF GOD

A FEW WEEKS AGO a brochure prepared by a committee of the United Church of Canada was released for publication. The booklet, entitled "Life and Death—A Study of the Christian Hope," is, to say the least, revolutionary.

Chief among its submissions are these old hand-maidens—the rejection of the idea of hell as a place of everlasting torment and the espousal of the doctrine of universalism wherein no one will be eternally damned.

Such a document will be comfortably received by many even though it is as far from the truth as it is possible to be. No one anticipates with relish the inevitable day of reckoning. One man cried out on his deathbed, "I would gladly give thirty thousand pounds to have it proved to my satisfaction that there is no such place as hell."

But it goes without saying that no such proof can be furnished. The eternity of the future condition of the wicked has been the fixed and all but universal belief of the New Testament Christian Church from the first day until now. From time to time—as in the present instance—attempts have been made to disturb that belief, but the force of such arguments has soon been spent and their influence forgotten.

Since many have not had an opportunity to examine the brochure in question, it will be helpful and necessary to an intelligent evaluation of the issue to set forth the salient points as we move along.

The booklet is the result of five years' work by the Committee on Christian Faith. The committee is composed of 24 men and one woman in addition to the chairman and secretary. There are also eight theological college principals who are corresponding members, and eight conference representatives. While the brochure at the moment is not an official statement of church policy, it was apparently prepared in response to a demand from church members.

Let us now proceed to extract from the booklet itself some of the main statements and positions enunciated and let the issue be decided solely on its merits.

Of one thing we have no doubt. If any question is to be decided either by the skilfully subtle testimony of biblical critics and learned divines on the one hand or by the simple authoritative Word of God on the other, the result will be conclusive. "Yea, let God be true, but every man a liar" (Romans 3:4).

Some resentment has been expressed in certain official quarters of the United Church because of criticism directed at the brochure. No attention should be paid to such objections, of course. If this new revelation is to be taken seriously, or if it is to be permanent and abiding, then it must be capable of withstanding the most critical analysis by any and all who are interested enough to study it.

The matter of the inspiration of the Word of God might well introduce our examination. On page 30 we are told that "Some scholars are of the opinion that Paul's understanding of these matters underwent a process of growth and development as his mind and spirit matured in fellowship with Christ. As a former Pharisee it would be natural for the young Paul to retain Jewish views regarding the resurrection as well as other subjects. It is known that First Thessalonians was one of Paul's earliest letters. It is possible to hold, therefore, that the picture of the resurrection in I Thessalonians 4:13-17 belongs to Paul's early days, and that he appears to have discarded it at a later date in favour of a more mature view of the resurrection."

It goes without saying that the whole issue could be easily and fully appraised and settled for all devout Christians on the basis of the foregoing quotation. That Paul's views on any given subject might mature, no one would seriously question. But this is not Paul's view nor his word. This is the inspired, inerrant, infallible Word of the living and unchanging God, the omniscient One who caused to be recorded, among other things, these words: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:19-21).

Even more conclusive, perhaps, for the unlettered man is Paul's own ringing testimony in 1 Thessalonians 2:13: "For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe."

Under the heading "Is There a Purgatory?" the committee skilfully uses many words to establish the position that death does not finalize destiny, but rather simply marks the transition from time into an eternal state where the child of God continues in growth and development until perfection is at the last attained. But such

position is only incidental or the means to an obviously desired end.

See how evident this is: "And if the Christian's ultimate destiny is not determined at death, why should we think the possibility of salvation for the non-Christian ends at death?" Here is the conclusion: "What shall we say about this? If there is growth on the other side of death may there not be conversion too?"

An attempt is made to bolster this figment of imagination with the following quotation by P. T. Forsyth: "We threw away too much when we threw purgatory clean out of doors. We threw out the baby with the dirty water of its bath. There are more conversions on the other side than on this, if the crisis of death opens the eyes . . ."

Of course. But supposition is not proof. Here we are asked to throw overboard time-honored positions in favor of some wild and fanciful ideas of a committee which has decided that suddenly they are going to change the order of things.

What would be your reaction to a group who tomorrow announced that black is now white, that two times three is no longer six but nine, that the earth would no longer revolve around the sun but the sun around the earth?

Just as we have rules and laws to govern us in nature and mathematics, so have we in the realm of the Spirit.

Is there the slightest ground for believing in a chance for salvation after death? Let the Word speak! Far from allowing for a growth toward perfection in heaven, the Word directs our attention to the One that is "able to keep [us] from falling and to present [us] *faultless* before the presence of his glory with exceeding joy . . ." (Jude 1:24.)

Should it be argued that the glorious presentation spoken of in this passage does not take place until the final consummation of all things, we would refer to 2 Corinthians 5:8 which reminds us that immediately upon death—quite foreign to the idea of a lengthy process—the believer goes to be with Christ. The *Amplified New Testament* translates this verse, "(Yes) we have confident and hopeful courage, and are well-pleased rather to be away from home out of the body, and be at home with the Lord."

But what of the main issue? Can a soul be saved after he has died in his sins, rejecting the proffered mercy of God? Our friends on the committee reply in the affirmative.

But what saith the Word? "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God . . . For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God" (Hebrews 10:28-31).

Why, we would ask, is it a fearful thing to fall into the hands of the living God if His sole purpose toward us is good?

In His closing declaration of the Olivet discourse, our Lord said ". . . and these shall go away into everlasting punishment: but the righteous into life eternal." Here, and contrary to much wordy explanation by the committee respecting the very fine differences between everlasting and eternal, the identical word is used in the original for both "everlasting" and "eternal." The same eternity is affirmed of the punishment of the wicked as of the life of the righteous.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe . . ." (2 Thessalonians 1:7-10). If words mean anything and if God means what He says and says what He means, the foregoing unequivocally declares that "Whatsoever a man soweth that shall he also reap."

In acknowledging the two Greek words translated "hell," the committee makes reference to Gehenna as being the valley where the refuse of the city was taken for disposal. In the conclusion, however, the fact is entirely overlooked that Christ, in using the term Gehenna, was categorically stating that some men were fit only for the scrapheap of God's judgment.

This is characteristic of the numerous attempts at manipulation in the booklet. Minutely is Gehenna described, but very carefully are its implications overlooked.

We question whether these proposed doctrinal changes would ever produce a more stalwart, noble, manly race of Christians than the old doctrines have done. We prefer those views of both the law and the gospel that acknowledge the justice of eternal punishment and the grace of deliverance from it to those which refuse to acknowledge such justice and such grace.

As creatures already guilty and condemned we are not impartial judges upon our own case. We have rather to

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A Canadian analyzes a booklet recently issued by the United Church of Canada

by

Stewart L. Boehmer

Christmas

(Continued from page 5)

that the coming saviour would be altogether unique having two distinct natures in perfect union. This great mystery was not a stumbling block to their faith, as it is to so many today, but rather a reason for it. They knew that if they were to be saved from sin they needed precisely this God-Man to save them. And they knew that God, with whom all things are possible, would find a way to make the mystery a reality.

Because the prophet foresaw all this in faith he could also say: "The government shall be upon His shoulder." When Christ was born in Bethlehem He was regarded as the new-born *King*. And throughout His ministry He was calling men to enter His *Kingdom*. He told Pontius Pilate that He was born and came into this world precisely to be the *King*. Isaiah could foresee that too, long before it happened. He believed, as we do, that Christ is the King of kings and the Lord of lords, who is today governing this world from the throne of heaven.

And now look at the names given to this God-Man in our text, for they could be given only to One who is both divine and human. Every one of them corresponds with the facts of the New Testament. First of all, *Wonderful Counsellor*. There is a difference of opinion among expositors whether those two words are to be taken separately or together, whether they form two names or just one. It doesn't really matter a great deal which view you take. I prefer to believe they form one name, *Wonderful Counsellor*.

Well, that's just exactly what He turned out to be. They called Him *Master*, with a new meaning. As he taught men His Gospel, they marveled at His wisdom, even at the age of 12 when He baffled the big brains in the temple. We read that they said to Him: "Never spake any man as this man." And, "the people were astonished at His doctrine: for He taught them as one having authority, and not as the scribes." Nicodemus came to Him by night and said: "We know thou art a teacher come from God." And what was probably the greatest tribute of them all was put in this sentence: "The common people heard Him gladly." Isaiah predicted that 800 years beforehand when he called Him: *Wonderful Counsellor*.

The second name he gives to the coming Christ is: *The Mighty God*. And that's just what He proved Himself to be. That name nailed Him to the Cross. His enemies called Him a blasphemer, a son of Belzebub, when He openly declared that He was the Son of God. They fought with Him when He claimed to be superior to their father Abraham, and they asked Him: "Art Thou greater than our father Abraham, which is dead? and the prophets which are dead? whom makest Thou Thyself?" And He answered them: "Your father Abraham rejoiced to see my day: and he saw it and was glad." They replied with anger: "Thou are not yet fifty years old, and hast Thou seen Abraham?" And He answered, evenly and emphatically: "Verily, verily, I say unto you, Before Abraham was, I am." Yes, Isaiah was right when he called Him *The Mighty God*.

The third name he gives to the God-Man is: *The Everlasting Father*. Is that one according to the facts of the New Testament too? It seems not, for when He was upon this earth He was called the *Son* of God. And He Himself prayed to His *Father* in heaven. And if we come to that conclusion, we know less about Christ than Isaiah did. For Jesus clearly identified Himself with His Father. He said: "If ye had known me, ye should have known my Father also. . . . I and the Father are one. . . . He that hath seen me hath seen the Father. . . . Believe me that I am in the Father and the Father in me . . ." (John 14:7, 9, 11). So, once again, Isaiah was right. Although he did not understand the mystery of the Trinity, no more than we do, yet he understood clearly and believed firmly, as we do, that Christ, together with the Father and the Holy Spirit, is the one, only, true God.

There is one more name given to Christ in our text: it is *The Prince of Peace*. No one will deny that Isaiah is very much up-to-date when he uses this name to describe the Saviour, for it is most popular in modern usage, and especially in the season of Christmas. We recall that the birth of Christ was heralded by angels who sang: "Glory to God in the highest, on earth *peace*, good will toward men." He Himself told His disciples one day: "*Peace* I leave with you, *my peace* I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). And on another occasion He told them: "These things have I spoken unto you, that in me ye might have *peace*" (John 16:33). And therefore the Apostle could say of Him in Ephesians 2:14: "*He* is our *peace*," and in Philippians 4:7: "The *peace* of God, which passeth all understanding, shall keep your hearts and minds, *through Christ Jesus*."

Isaiah lived in a world of war, and he knew that it would continue to be that kind of a world, even when Christ would come, and also later in succeeding centuries. But still he preached the gospel of peace. It was a peace far more substantial than the idle dreams which men of his age entertained, and more realistic than the hopes of a spiritual peace, between man and God, a reconciliation to be accomplished at the cost of Jesus' blood. The Prince of Peace would give His life to ransom sinners from their bondage to the prince of this world.

He knew that if a man had that peace within his soul, through faith in the sacrifice of God's own Son, he would have it even in the midst of a world that surrounds him with wars and rumors of war. Yes, indeed, Isaiah, 800 years before Christ, knew a great deal more about the Prince of Peace, and believed in Him more firmly, than do millions of our modern men and women who have all the advantages of the New Testament revelation.

The historic Gospel of Christmas brought salvation to Adam and Noah and Abraham, to Moses and Samuel and David, to Isaiah and Daniel and Malachi. They knew it, and believed it, and were saved by it. They never saw Christmas. They didn't know when it would be. They had no *date;* but they had the *fact*. Modern man has a *date;* but does he have the *fact?*

December 25 is Christmas for him. Why? Only because a law was passed about 1,600 years ago to set this date for Christmas? Or because he wants to commemorate the giving of God's great salvation, and believes the old Gospel of Christmas which is for all generations and all centuries of history? It *can* be a real blessing to set aside this one day to celebrate the world's great redemptive fact, the birth of the Saviour. For then we join the company of God's people, gathered from all ages and from all over the earth; and together we stand at Bethlehem's manger, confessing our sin to that Infant Christ, and singing His praises because He came to give His life that we might have God's salvation.

The Theories of Man . . .

(Continued from page 7)

learn what is the judgment of God than of our own reason upon it. Suffice it to say that millions have been saved and those thus saved have found no hindrance to their faith and hope and love and joy in the preaching of the old doctrines.

In one splendid passage in the booklet, the Roman Catholic doctrine of purgatory is well refuted, but within a chapter or two, the same document commits itself to the view that penal suffering is redemptive. This undermines the Protestant doctrine of justification by faith and it denies the unique, vicarious value of Christ's suffering and His substitutionary death. We are not saved by our own suffering, but by the travail of His soul.

Much is made in the brochure of the "strain of Universalism in the New Testament—the note of hope that at the last all shall be saved. Salvation, says Paul, shall at the last be as universal as sin is now."

To bolster this position the argument continues: "How can God's glory be disclosed in the consummation of the world if man's sin ultimately proves stronger than His love? Is God truly sovereign if any evil remains undefeated? How can God be God if even one soul is lost?"

Again: "What inspiration can we get from the worship of a lesser God? Can we even worship a God whose world has gotten away from Him irretrievably?"

This, we very humbly submit, is nothing short of blasphemy. According to this amazing definition of God, if even Satan should perish, then God is not God, for Satan is certainly a soul. But Jesus said of him ". . . he is a liar, and the father of it" (John 8:44). The Apostle John wrote in Revelation 21: 8 that ". . . all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death."

These committee members are guilty of practices which they would summarily condemn in others. They do not hesitate to extract verses from their context to make their point. Their whole argument for Universalism is based, for example, on the idea drawn from two or three kindred passages that one day God's purpose in Christ will be acknowledged by every creature. Even a rudimentary knowledge of Scripture would reveal that fact. But reconciliation and subjugation are two vastly different things.

Every knee will most certainly bow before the Christ of God, but had they the chance, men would rise up and crucify Him afresh, revealing no change of heart. Ah, no! "He that sitteth in the heavens shall laugh: the Lord shall have them in derision . . . He shall break them with a rod of iron: He shall dash them in pieces like a potter's vessel." Well does this familiar second Psalm conclude with the warning and benediction, "Kiss the son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

Like mist before the rising sun, such wishful thinking respecting Universalism soon evaporates when exposed to the clear and unmistakable statements of the Word of God.

Additional chapters are devoted to definitions of heaven and hell, prayers for the dead, etc. Space does not permit further detailed examination, although one word is necessary. If the brochure were to have set forth anything that might have been of value to the Church —which supposition is purely hypothetical—such value would have been entirely negated by its several unsupported categorical declarations that are as untrue as they are foolish.

(Continued on page 15)

HOW FAR IS CANADA FROM AN EVANGELICAL ORGANIZATION?

By WILMER N. BROWN

■ EVANGELICALS IN CANADA seem to be moving toward a fellowship or association of their own. This is my conclusion after having spent three weeks in the western provinces of Saskatchewan and Alberta.

My tour was in response to a number of urgent requests which have come to the Northwest regional office of the National Association of Evangelicals from our Canadian brethren. It was my privilege to visit some of their churches and ministerial fellowships and tell how NAE is helping to keep the channels open for preaching the gospel.

It seemed to me that the problem facing evangelicals in Canada is that which is common to evangelicals around the world—they need to find each other to establish a united voice that can be heard.

I found a widespread desire to bring together the various evangelical groups within Canada into a voluntary fellowship for the purposes common to all. This desire is similar to that which was felt in the United States before the organization of the National Association of Evangelicals in 1942. Although I did not have time to make anything like a comprehensive study of the entire national picture, I did find that there is an earnest desire on the part of many for a frank discussion and exploration of the possibility of the founding of a Canadian Association of Evangelicals.

This was the feeling in such towns as Yorkton, Weyburn, Regina, Medicine Hat, and Calgary where I visited. I talked with such men as P. S. Jones, Kenneth Meyers, Herbert Bock, John Kaiser, Nathan Krampitz, and Leroy Meyers.

In these discussions of a method by which a Canadian Association of Evangelicals could come into being, it was suggested that a questionnaire might be sent to evangelical pastors and leaders throughout Canada to determine the opinion of a good cross-section of the leadership. If sufficient interest were revealed, a call could be sent to all evangelical leaders—lay and ministerial —to meet at the time of the NAE convention in Chicago (April 26-29) to determine any further action.

This would give them a chance to see an evangelical organization in action and to receive the spiritual inspiration of the convention, as well as provide the opportunity for further discussion.

In discussing this entire matter at a recent NAE board meeting with evangelical leaders in the eastern part of the United States who have had recent contact with evangelical leaders in the eastern provinces of Canada, I found a concurrence of opinion that the time is ripe to bring into focus on a voluntary basis the possibility of forming such an association.

Since Rev. Fred Ferris, international secretary of the World Evangelical Fellowship, has helped set up evangelical fellowships such as this all over the world, perhaps his office could help coordinate the activities in the initial stages.

I am firmly convinced that the futherance of this movement must be carried on by the Canadian brethren. I also believe that if this is of God there will be someone whom God will raise up to head the movement who will have a real burden for such a cause on his heart, and that there will be a spontaneous desire for such a movement in the hearts of both clergy and laity all across Canada.

Whatever is the decision regarding further action, may I say in typical Canadian fashion, "You can't miss it."

WORLD view

• • The Vatican seems to be establishing a *modus vivendi* with the Communists in Hungary comparable to the one that has obtained for some years in Poland. The Pope has now appointed Apostolic Administrators to several vacant Hungarian sees formerly occupied by anti-Communists. He has asked for the approval of the Communist government for these appointments, and it has been granted. One of the sees is that formerly occupied by Cardinal Josef Mindszenty, now in refuge at the American embassy in Budapest.

The Communist newspaper called the Pope's action "a master stroke of Vatican diplomacy." They claim that it gives *de facto* recognition to the authority of the present government.

• • The Board of Directors of the National Education Association has just called on Congress once more to vote prompt federal aid to education. They said that the matter should be the first order of business when Congress reconvenes in January. They have been fighting for such aid against Roman Catholic resistance for more than a decade. They have the support of most Congressional leaders, including Roman Catholic Senator James Murray of Montana who has charge of the bill in the Senate.

But recently a representative of the Roman Catholic hierarchy addressed a sharp letter to Senator Murray insisting that no such aid should be voted without corresponding assistance to the Roman Catholic parochial schools. Almost simultaneously with the NEA statement, Bishop John P. Cody of the Kansas City-St. Joseph Diocese told a meeting of the International Federation of Catholic Alumni that the federal government will "have to find . . . a legal way to assist private schools in their important contribution to the educational program of the nation."

• • Church families and other residents of U.S. communities are being urged by the American Bible Society to participate in a concerted reading of the Christmas gospel on Christmas Eve.

For several years the Society has published a special edition of the Christmas message as it appears in the Gospels of Matthew and Luke, but this is the first time it has sponsored concerted reading of the Christmas story. Two million copies of the booklet, "On Earth Peace," have been printed for distribution this year.

• • "Alcoholism is a disease of the station wagon set and is not confined to Skid Row bums," a Philadelphia psychiatrist said recently.

"One of the tragedies of alcoholism," Dr. C. Nelson Davis told Methodist temperance leaders, "is that its principal victims are our most brilliant people—doctors, lawyers, professors, businessmen and even clergymen."

He added: "If I were looking quickly for 50 alcoholics, I would head for the nearest university and search among its faculty." Total abstinence, he said, is the only sure answer to the alcohol problem. "I am convinced that if a man didn't take a drink in his entire life, he wouldn't have missed a thing."

• • In another part of the country, tavern keepers were urged by the radio and television director of the Grand Rapids Roman Catholic diocese to "stand up and fight the blue-nosed enemies of the liquor industry."

Controlled drinking relieves tensions and helps people relax, Rev. Hugh Michael Beahan told delegates to the National Licensed Beverage Association's tenth annual convention.

"Because drinking creates a problem for a relatively few people, we should not consider depriving the vast majority of normal adults," he said. Barkeepers, he added, should get rid of their inferiority complexes as they are in "an honorable profession."

No mention was made as to whether or not he read Habbakuk 2:15 to the delegates.

• • Last month, Louis Webster Jones, president of the National Conference of Christians and Jews, in a speech at Columbia, Missouri, urged the inclusion of religion as a subject for study at public colleges. He said that "we ought not to let differences of doctrine, ritual or intepretation weaken all forms of religion by keeping it out of higher education altogether." He said that the "cautious, neutralist policy" of public colleges toward religion in the curriculum is leading students to conclude that the subject is of little importance in their education.

Dr. Jones urged that the colleges cover not only the religious tradition of Judaeo-Christianity" but also the "religions of the East."

The American Humanist Association's committee on church and state, representing an irreligious membership, recently resolved that religion "cannot reasonably be omitted entirely" from the curricula of public universities since it is a "vital part of the world society." At the same time it warned that religion should be taught in colleges with "scholarly objectivity" and that when religious or anti-religious partisanship enters the classroom, scholarship flies out the window along with the American tradition of separation of Church and State."

The association did not explain how it would be possible for a convinced Christian to teach Judaism and Buddhism "objectively" or vice versa, or how, under its standards any but agnostics would be eligible to "teach religion."

• • A Baptist lay preacher has been convicted in Cleveland, Ohio, for violating the sidewalk ordinance by preaching on the street. The judge who convicted him suspended the five dollar fine and said he would welcome an appeal of the conviction in order to test the constitutionality of the law.

The attorney for Fulton Baker, 54, has already served notice of appeal. Baker received unsuspected support from Police Chief Frank W. Story who was out of town at the time of the arrest.

Said the chief: "The law under which Fulton Baker was arrested is a violation of civil rights. I will request that it be revised immediately. It's a terrible law."

• • According to a recent article in *American Opinion,* a conservative magazine, control of the United States by the Communists is now 30 to 50 per cent complete. The article shows the percentage of Communist control in 105 countries.

Communist influence in the United States showed a ten per cent increase over the previous year, the article stated. "We were worried about defending our conviction that Communist influence, over everything of political or economic importance done in or by the United States, now amounts to more than 30 per cent of total control. Then we got the surprise of our lives in the far higher estimates from some of our experts," the magazine reported.

"These men are the best informed authorities we know. Several of them,

in or from Europe, Asia or Australia, are able to look at our situation more objectively than we can. They agree closely with us, and with each other, concerning every other country. And these men believe that the degree of Communist influence in the United States today amounts to *between 50 and 70 per cent of total control.*"

• • A report filed last month by a regional administrator of the Housing and Home Finance Agency stated that federal funds totalling $156,240,000 had been lent or earmarked for loans to college housing projects in New York and the six New England states. The national scope of the program was not revealed. These loans, at favorable rates of interest, are being made throughout the country to sectarian as well as non-sectarian colleges.

In September a loan was approved for $500,000 to the Catholic University of Puerto Rico to be used for construction of dormitories and a service building for dining and recreation facilities. Some of the buildings financed in this way are used as living quarters of Roman Catholic priests and nuns.

Last month at Plainview, Texas, Wayland Baptist College rejected a $668,000 federal loan under this program. It had originally applied for the money, but after "serious reconsideration" decided to "stand upon principle." President A. Hope Owen said the college was "face to face with the issue of depending upon the primary source, God, or turning to the secondary source, government, to supply her building."

Tom Parrish, vice-president, urged the board of trustees to re-examine its position even after the loan had been approved. He said that "It is my feeling that Wayland, as a Christian institution, is a faith project which should be built and supported by voluntary contributions. We object to tax dollars being used for the building of other denominational institutions, and we cannot ask for the tax dollar to be used for our benefit."

• • The Communists are making a strong attempt to pull the new Republic of Guinea in Africa into its orbit, the Evangelical Foreign Missions Association reports in its Missionary News Service. Arms from Czechoslovakia have been widely distributed and many young people are being trained by technical personnel from Communist countries. It is reported that the Communists are building a large radio station at Labe. Other reports indicate that the Roman Catholic Church has been warned that it will have to withdraw all missionary personnel by the end of 1960.

It is hoped that President Sekou Toure's recent visit to the United States will pave the way for a more effective U. S. Program in Guinea to combat Communist influence. A cultural agreement calling for the exchange of teachers and other specialists was signed while Toure was in this country.

• • Changes in Roman Catholic policy, like shifts in the Communist "line" are often signalled by seemingly isolated but actually well coordinated proposals from widely separated sources.

Last month three such proposals were made. An English priest and scriptural scholar, Alexander Jones, went to Sydney, Australia, and addressed the first National (Catholic) Biblical Congress. He said that "the day is coming in the near future when Catholics and Protestants may use a uniform Bible."

A few days later, *Commonweal*, the American national Catholic weekly which makes a special appeal to intellectuals, printed an article by two Benedictine Fathers praising the Revised Standard Version and saying that it could be made "entirely acceptable to English-speaking Catholics" with less than a score of textual changes. A few days later, *America,* the national weekly edited by the Jesuit Order, published a three page statement by Walter M. Abbott, associate editor, proposing a common English translation of the Bible for Catholic and Protestant churches. In support of his proposal, he quoted statements given him by Robert M. Grant, president of the Society of Biblical Literature and Exegesis and J. Coert Rylaarsdam, a fellow of the Federated Theological Faculty, University of Chicago.

Speaking to the Australian group, however, the British priest said that Protestant affirmation that the Bible alone is the guide to salvation has produced "some monstrous results." He said that "any return to the Bible must be through the Church"—meaning the Roman Catholic Church, of course.

The *Commonweal* writers also asserted that acceptance by Protestants and Catholics of a common version of the Bible would be "a long step toward the reunion of Christendom."

• • Senator Wayne Morse of Oregon is chairman of a special "Subcommittee on American Republics Affairs" that has been authorized to make a full study of relations with nations below the Rio Grande. The work is to be done by various groups of experts to each of which various subjects have been assigned. The list of subjects to be covered by each group was made up and published, but no mention was made of any investigation of persecution of Protestants by the Roman Catholic church-state alliances on the southern continent.

Morse and his principal consultant, Pat Holt, were queried about the matter—the senator by C. Stanley Lowell of Protestants and Other Americans United for Separation of Church and State and the consultant by a Washington correspondent of *Action.* Both answered that the subject would be investigated. But the senator said that it would be covered by one group of experts and the consultant said that it would be done by another group.

Examination of the published assignment of work to the two groups mentioned shows that in actuality, neither is authorized or required to cover the subject. If either group reports on it, the report will be made on its own initiative. Neither group is expected to do so.

Washington observers feel that unless the work is actually assigned to some one of the groups of experts, it will be bypassed. They also predict that Morse will not make such an assignment unless new pressure is exerted on him.

• • This is the story of a "dead soldier" that got a special burial.

It started when a teetotaler father was given a bottle of liquor by a well-meaning client. Ordinarily he would not be expected to take the liquor home to his wife and children, but that is what Judge McCall of Memphis, Tenn., father of Duke K. McCall, president of Southern Baptist Seminary and president also of the National Temperance League, did many years ago.

McCall told the story recently to the

executive committee of the League: "Mother took the bottle of whiskey and invited her five children, three sons and two daughters, into the back yard of our home for a burial ceremony.

"Since I was the oldest of the children, I had the privilege of digging the hole. When the hole was ready, we emptied the liquor into it and then buried the bottle," he related.

"Rather melodramatic, you may say, but it made quite an impression on all of us children—an impression we have not forgotten to this day."

So, a bottle of liquor emptied in a way not to poison anyone's body or befog his mind, being buried, yet speaks for total abstinence.

• • When Francis Cardinal Spellman of New York left by airplane for the celebration of the anniversary of the North American College at the Vatican, he and 14 other bishops who accompanied him, and a multitude of priests, were presented with gold and silver meals bearing an image of "Our Lady of Loreto." This is the title under which the Blessed Virgin Mary was declared by a former pope to be "patroness of flight."

The news releases about the presentation at the airport indicated that the medals could be purchased by others at "all religious goods stores, post exchanges, ships' stores, etc." The profits from the sale of this "female Saint Christopher" go to—who else?—the Knights of Columbus.

• • The 1960 White House Conference on Children and Youth will hear from 150 youth leaders in New York state who met recently to draft some ideas for the conference to chew on.

What they came up with amounted to a pretty big bite. The youngsters concurred that: prayer should be imparted at an early age and should be used to begin and end the school day; the minimum working age should be 16, except in case of extreme need where a boy could work and still go to school; unless marriage is the aim, going steady is too confining; fathers have relinquished some of their authority in raising children, and parental discipline is "too often too little and too late."

The youths did not recommend early marriages. Pre-marital counseling, they said, should be given first by parents, also by the clergy. And counseling should include the financial aspects of marriage.

TEN THOUSAND EXPECTED AT CAPITAL TEEN CONVENTION

▪ WASHINGTON — WHICH HAS seen nearly everything that is worth seeing —is about to have a new experience.

Into the jaded city recovering from its Christmas hangover will come 10,000 enthusiastic teen-agers on December 28-30 brought together from all over the world by Youth for Christ International for the Capital Teen Convention.

It has been described as a "holiday for teens."

The meeting, a part of YFCI's "Miracle Year" celebration, is completely without precedent. The idea for it was born in the heart of Bill Carle, noted Christian musician and recording artist.

"I travel across the country year after year," Carle says, "and everywhere I go I see teen-agers with little or no appreciation for this great land of ours. The march of Communism in today's world is equally as frightening. The Lord burdened my heart some months ago to talk to my friends in Youth for Christ about a great teen meeting in the nation's capital, one that would stress both God and country."

YFC leaders agreed. The wheels began to turn months ago and now they are offering a full three-day convention package for young people and youth leaders for $24.00. This includes everything but transportation to Washington.

The dimensions of the convention are staggering. Special permission had to be secured to double the ordinary seating capacity of the National Armory to 10,000, arrangements had to be made for the serving of 80,000 meals (the same caterer who serves the $100-per-plate Washington affairs will prepare food for teen tastes), rooms had to be reserved in 32 hotels, a "funspiration" planned for all 10,000 conventioners, an intra-city transportation had to be arranged from the hotels to the armory.

Assisting in the preparations and serving as local headquarters is the Washington office of the National Association of Evangelicals.

The men who are planning the convention come from several church backgrounds and walks of life. General chairman of the event is the Honorable Frank Carlson, senator from Kansas. Convention executive director is Dr. Roy B. McKeown, director of Youth for Christ in Los Angeles. Bill Carle is the "ambassador at large."

Speakers will include Dr. Ted W. Engstrom, president of YFCI, Billy Graham, and Dr. Bob Pierce, president of World Vision. Top government leaders will tell the teen delegates how their lives fit into the destiny of the nation. Youth specialists from across the country will assist in teen know-how sessions daily and there will be special training sessions for youth leaders and pastors.

Says Dr. Engstrom: "The aim of this convention is to challenge our nation's teen-agers to appreciate and help preserve the Christian foundations on which this country was built. We want them to go back to their homes, schools, and churches with a deeper dedication to Christ and a greater appreciation of their American heritage."

With God's blessings already evident on the planning, it looks like it can't miss.

• • Walter H. Judd, congressman from Minnesota, says that a book used in many schools as a supplementary reader in grades 4-6 contains "very effective pro-Communist propaganda." His three-and-a-half page analysis of *Let's Read about China* may be secured from Facts for Action, 2634 First Ave. S., Minneapolis 8, Minn., for 20 cents each or two for 35 cents.

• • Indianapolis came through with flying colors despite the fact that finances for the Billy Graham Crusade appeared uncertain during the early part of the 27-day campaign in October. A slicing of the budget (from $375,000 to $254,000) and record per capita contributions (40 cents) helped the crusade to close in the black.

The final rally held at the state fairgrounds was attended by more than 30,000 people. Total crusade attendance 350,000, with more than 9,300 persons making decisions for Christ.

• • Our nomination for understatement of the year goes to Archbishop Egidio Vagnozzi, Apostolic Delegate to the United States. Said the Archbishop: "The Catholic Church is not in the political business."

The statement was made in connection with the 1960 presidential election. He said the Catholic Church goes into politics actively in Europe "only where there is a question of survival, as when there is a chance for a Communist party to take over a nation."

Even if this were true, it would be an enlightening admission since Rome's batting average in this respect has been extremely poor. Every country in Europe, save one, which has been sucked into the Communist orbit, has been predominantly Roman Catholic! With this

kind of record, maybe they shouldn't even be in the league.

• • A sounder-than-usual approach to the problem of a Catholic presidential candidacy was taken by the National Association of Inter-Group Relations Officials which met last month at San Juan, Puerto Rico. The association said that it expected religious tensions in the United States to be increased next year by the prospect of a Roman Catholic candidacy. It opposed "irresponsible assertions, name-calling and impugning of motives." But, unlike the so-called Fair Campaign Practices Committee, headed by Charles P. Taft of Ohio, it did not oppose the discussion of the issue of Catholic dual loyalty.

The association said that the discussion of a Catholic presidential candidate could, indeed, have good results if open discussion and debate of religious differences is conducted fairly. This would open the way to full and fair debate with respect to Vatican political policies.

• • Is illegitimate parenthood being encouraged by federal law? Under the federal program of care for dependent children, do unmarried fathers deliberately count on such aid, which is more available if they fail to acknowledge and support the child than if they do? Do married fathers desert their families so that their wives can qualify for such aid?

These are questions that will be answered when a study requested by Congress from the Department of Health, Education and Welfare is completed. Many previous studies, such as that recently made by Utah authorities, concluded that "illegitimacy is a social phenomenon which long preceded the concept of public assistance and whose causes are deeper than the mere availability of financial aid."

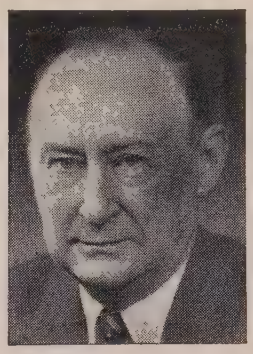
A federal government report states that at least 201,700 unmarried mothers gave birth to live babies in 1957. The figure may be an understatement since such reports are notoriously incomplete. The total rate of illegitimacy is about one child in every twenty. There has been a 40 per cent increase in the last seven years. The highest rate is not in the south, but in the nation's capital.

Stanley K. Bigman, a sociologist employed by the District of Columbia, has made a report and recommendation on the subject. It has not been made public but its contents have leaked out. He wants birth control information to be supplied to high school girls. The greatest increase in the rate of illegitimacy is among girls of junior high school age.

Faced with a similar problem, the North Carolina Conference for Social

What the Leaders are saying about

The W.E.F.



Dr. Murch

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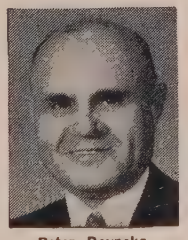

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Service had a different approach. The conference urged churches to improve the courtship system and to provide sex guidance to the young in the "Christian ethic of sex which insists that sexual intercourse shall be reserved to monogamous marriages."

•• Five Roman Catholics joined Protestant churches for every Protestant who turned to Catholicism in the past five years, according to a survey of 2,370 pastors recently completed by *Christian Heritage*.

The reason for conversions are equally impressive. While mixed marriages played an important role in both faiths, the most enlightening and thought-provoking information to come from this survey is the huge proportion of converts to Protestantism for doctrinal reasons.

Among the Roman Catholics who became Protestants, 23.7 per cent did so because of marriage while 68.1 per cent made the change because they preferred their new faith. On the other side, 89.4 per cent of the Protestants who joined the Catholic Church did so because of marriage, while only 7.4 per cent said it was because of doctrinal reasons.

Christian Heritage editorialized thus: "These statistics should not be taken lightly nor lull the Protestant Church into any false sense of being more successful in winning the hearts and minds of men."

•• Jesus was voted out when the American Unitarian Association and the Universalist Church of America recently approved the merger of their two denominations. Later they acted to remain within the Christian tradition by adopting a constitution which contained the following statement: "To cherish and spread the universal truths taught by the great prophets and teachers of humanity in every age and traditions, immemorially summarized in the Judeo-Christian heritage as love to God and love to man." The original statement referred to "the universal truths taught by Jesus," but this was amended.

The new church body, which will come into being in May, 1961 if approved by local congregations, will combine some 100,000 Unitarians and 75,000 Universalists into the Unitarian Universalist Association.

•• It now seems that all of the reactions expressed by Protestants (liberal and conservative) and the Orthodox Church leaders regarding Pope John's call for an ecumenical council were premature.

They thought they heard the pope saying, "Y'all come," but it turns out now that they weren't being invited after all. Domenico Cardinal Tardini, Vatican Secretary of State, told a group of reporters that the council will be an "internal affair" of the Catholic Church and thus any "giving and taking" with Protestant negotiators in an effort to unite Christendom will be necessarily be produced.

Too bad. But those liberals who were on the verge of packing their suitcases can take some consolation in the knowledge that most of the discussions would have been Greek to them anyhow—or rather Latin, since all the sessions will be conducted in that language without simultaneous earphone translations.

•• Russian marriages have taken on new sparkle. Leningrad's new "wedding palace," opened to replace all "religious and bourgeois habits," is complete with recorded music by Tchaikovsky and a bust of Lenin under which the deputy mayor performs the ceremony. It is quite different from the drab government office where Ivan and Olga formerly went to tie the knot.

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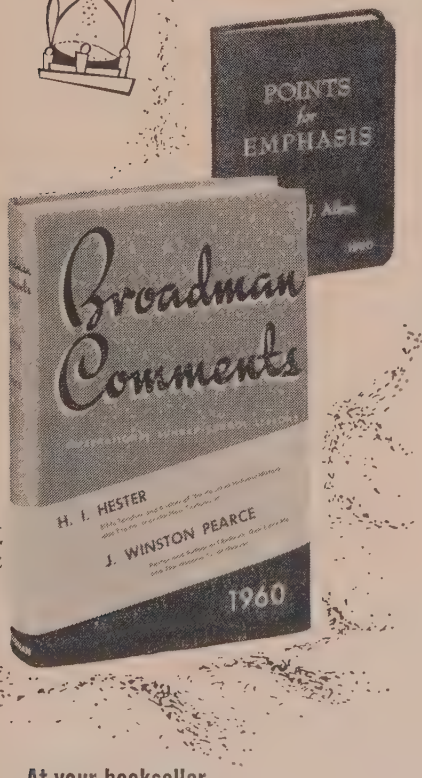

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The Theories of Man . . .

(Continued from page 9)

For example: "But quite apart from belief in purgatory, prayer on behalf of the dead is seriously believed in and practiced by Christians in every branch of the Church." No answer need be given to such an absurd statement.

In an effort to bolster the position of salvation after death, 1 Peter 2:18-20 is quoted and then the common "everybody says so" practice is resorted to. So a simple "the reference here is *clearly* (italics ours) to the interval between Jesus' death and resurrection . . ." (p. 45) is sufficient to explain with ease and finality a passage that is acknowledged scholastically to be one of the three most difficult and controverted passages in the Bible.

The secretary of the committee has been quoted as saying that he knew no theologian who has really faced up to what is meant by hell. Perhaps this learned authority has overlooked such statements on the hereafter as those penned by the saintly Anglican expositor, Bishop Ryle, who wrote: "Let others hold their peace about hell if they will—I dare not do so. I see it plainly in Scripture, and I must speak of it. I fear that thousands are on that broad road that leads to it, and I would fain rouse them to a sense of the peril before them.

"What would you say of the man who saw his neighbor's house in danger of being burned down and never raised the cry of 'Fire!'? You may call it bad taste if you like, to speak of hell—call it charity to make things pleasant and speak smoothly, and soothe men with a constant lullaby of peace. From such notions of taste and charity may I ever be delivered! My notion of charity is to warn men plainly of their danger. My notion of taste is to declare all the counsel of God. If I never spoke of hell, I should think I had kept back something that was profitable and should look upon myself as an accomplice of the devil.

"Beware of new and strange doctrines about hell and the eternity of punishment. Beware of manufacturing a God of your own—a God who is all love but not holy a God who has a heaven for everybody but a hell for none, a God who can allow good and bad to be side by side in time but will make no distinction between good and bad in eternity. Such a God is an idol of our own, as really as Jupiter or the monstrous image of Juggernaut — as true an idol as was ever moulded out of brass or clay. The hands of your fancy and sentiment have made him. He is not the God of the Bible; and besides the God of the Bible there is no God at all.

"Ah, reader there is a hell! Take heed lest you find out too late. Beware of being wise above that which is written. Beware of forming fanciful theories of your own, and then trying to make the Bible square with them. Beware of making selections from your Bible to suit your taste—refusing, like a spoilt child, whatever you think is bitter—seizing, like a spoilt child, whatever you think sweet."

The learned committee which gave birth to this new revelation seems all confused on the matter of the judgment. They have, for instance, the judgment of the believer all mixed up with that of the Great White Throne. Obviously space does not permit even a cursory attempt to untangle this hodge-podge.

The return of Christ is as perfect an illustration of double-talk as we have seen for a long time. They write: "John's statement that 'every eye shall see Him' need not refer to a physical manifestation. It's essential meaning is that His final coming will be an unmistakable and irresistible disclosure to all of the justice and mercy of God."

Is it not strange that God could not communicate to us in simple language what He wanted us to know? If you said to your children, "I am going away, but I will come back next Tuesday," they would not have difficulty understanding you. They would expect you back next Tuesday, not some nebulous disclosure of yourself of an intangible nature, "unmistakable and irresistible" though it may be.

We rest the matter with our readers as to whether such a passage as Acts 1:11 needs the skilful interpretation of the theologian.

The astonishing thing to most of us is the deceitful way in which so-called scholars attempt to misuse the Word of God. Were these men to do the honorable thing and completely renounce the Bible in formulating their own philosophies, we could at least respect their position. But to derive from the same source those teachings that please them while rejecting all that displeases is, to say the least, to be guilty of the most unsound exegesis.

All that we know of heaven and hell is found in the same Book. Either it is to be fully depended upon and believed or it is to be cast aside. The Word of God faithfully portrays man in all of his depravity. Left to himself, he would have eternally perished. But since God was not "willing that any should perish but that all should come to repentance," He gave His only begotten Son to die as man's substitute.

The next question is so simple as to appear foolish. Why was it necessary for Christ to die, with all that was involved, if God could and would absolutely and finally convince man that he should and must love Him? Far from reflecting upon God as being devoid of love—the old corpse that is always revived at this point—and quite to the contrary, Calvary is the unanswerable proof of the measure of that divine love.

Reaction among evangelicals to the new (?) disclosure may be easily summed up. For one thing, they feel that it is all to the good that the United Church has at long last come out into the open, no longer attempting to camouflage its true position. Our Lord had some very scathing words for "wolves in sheep's clothing."

In addition, evangelicals see in this whole thing a clear ecumenical trend which will eventuate in a mighty colossus known as the Church of God. One would have to be blind to fail to see the olive branch extended to the Church of Rome in the position of prayers for the dead, etc.

Liberals will, of course, welcome the statement as something long overdue and eagerly looked for.

But within the Church itself, a decided uneasiness is already evident for there are many devout, God-fearing, Bible-believing folks who dearly love the Lord. While the proponents of the new theories describe their findings as 'revolutionary," they may be surprised to suddenly find a revolution on their hands for, on their own admission, not even the committee was unanimous on certain things.

Dr. R. A. Torrey once wrote, "Men who accept a loose doctrine regarding the ultimate penalty of sin (Restorationism or Universalism and Annihilationism) lose their power for God. They may be very clever at argument and zealous in proselyting, but they are poor at soul-saving. They are seldom found beseeching men to be reconciled to God.

"They are more likely to be found trying to upset the faith of those already won by the efforts of others, than winning men who have no faith at all. If you really believe the doctrine of the endless, conscious torment of the impenitent, and the doctrine really gets hold of you, you will work as you never worked before for the salvation of the lost. If you in any wise abate the doctrine, it will abate your zeal."

Evangelical Newsfront

RNS AND E/P REPORTS

UEA CORRESPONDENCE

NAE OFFICERS PLAN CONVENTION

Shown at a recent planning meeting in Indianapolis are the officers of the National Association of Evangelicals. Seated are Dr. Stephen Paine, convention chairman, Houghton, N. Y., and Dr. Herbert S. Mekeel, president, Schenectady, N. Y. Standing (left to right) are Dr. Rufus Jones, treasurer, Wheaton, Ill.; Dr. Charles Seidenspinner, second vice-president, Atlanta, Ga.; Rev. Thomas F. Zimmerman, first vice-president, Springfield, Missouri, and Dr. C. C. Burnett, secretary, Santa Cruz, California.

united action

Convention Preview

CHICAGO, Ill.—An array of speakers and messages that will make the 18th annual convention of the National Association of Evangelicals one of the best ever held has just been announced by the program committee.

Dr. Stephen Paine, president of Houghton College, N. Y., and convention chairman, released a preview of the convention which will be held at the Palmer House here April 26-29, 1960.

Among those who will bring principal messages are Dr. Herbert S. Mekeel, NAE president; Dr. Clyde W. Taylor, NAE secretary of public affairs; Rev. Arthur Glasser, home secretary of the World Evangelical Fellowship, and Dr. Paul Rees, vice-president of World Vision, Inc.

The convention theme is "Speaking the Truth in Love." Rev. Howard F. Sugden, pastor of South Baptist church, Lansing, Michigan, will be the devotional speaker each day.

The commission meetings scheduled each morning will reach into every area of evangelical interest.

Week of Prayer

WHEATON, Ill.—A nationwide observance of Universal Week of Prayer is being planned by the National Association of Evangelicals for its constituent churches Jan. 3-10, 1960. This is the fourth consecutive year for the observance which is sponsored by the association's Spiritual Life Commission.

A folder with the prayer themes for each day and appropriate remarks is widely distributed for use in regularly scheduled or special church services and in family and private devotions.

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missions

Missionary Crusade

TORONTO—The Sunday School Missionary Crusade, sponsored by the Pentecostal Assemblies of Canada, expects to give $1,000,000 to missions between 1960 and 1969, according to a statement from Rev. E. N. O. Kulbeck, public relations officer. A half-million dollars has been contributed to this cause since the Crusade was organized in 1950.

Any Sunday School which forwards to the national headquarters at least ten monthly missionary offerings in a year may become a member of the Sunday School Missionary Crusade. Awards to the Sunday Schools for fulfilling their obligations include a certificate for the first year, different color seals for additional years, and a gold seal for the tenth year, together with a special plaque to commemorate the achievement.

UMW Full-time Director

DAYTON, Ohio—Dr. Sidney Correll, for twenty-three years pastor of the Christian Tabernacle here, has resigned to respond to the invitation of The United World Mission to become its full-time director.

United World Mission, with headquarters and equipped radio studio in the new educational building of Christian Tabernacle, was organized in 1946. Dr. Correll has served as part-time director since that time. The Mission was set up primarily to help the independent and interdenominational churches of America get their missionaries to the fields.

Dr. Sidney Correll

As full-time director, Dr. Correll will be available as speaker in churches, summer conferences, service clubs, colleges and any group interested in the presentation of the missionary enterprise. He has visited practically all the missionary fields of the world and has achieved considerable recognition as a missionary photographer. In his conferences and work he will use filmed motion pictures made in Africa, Europe, Cuba, Japan, Mexico, Korea and South America. Because of the excellence of his photography, Dr. Correll was awarded a fellowship in the Royal Geographic Society.

Missionary Evangelism

SAN JOSE, Costa Rica—New Year's Eve has been set as the date for launching a new concept in missionary evangelism—"Evangelism in Depth"—in the turbulent republic of Nicaragua. The program will last six months, according to Dr. Kenneth Strachan of the Latin America Mission and will contain a combination of eight different types of evangelism.

On the staff in Nicaragua will be Rev. and Mrs. Juan M. Isais of New York, Rev. George Sanchez of The Navigators, Rev. John Thomas of Mexico, and Miss Evelyn Herr who has been in charge of LAM's central accounting in Costa Rica.

Basically, Evangelism in Depth is designed to mobilize the entire body of Christ in Nicaragua in an effort to reach every corner of the country with the Gospel. Major church groups and mission boards are joined officially in the project.

press

Christian Writers of Canada

TORONTO—At the Sixth Annual Convention of the Christian Writers Association of Canada, held here this fall, new executives were chosen: President—George M. Bowman, Scarboro, Ont., editor of *Milliken* (Ont.) *Baptist News;* first vice president—Rev. Bernard T. Parkinson, Scarboro, editor of the Association's bulletin, *The Canadian Christian Writer;* second vice president, John Sigsworth, Oshawa, Ont. contributing editor to several magazines and biographical writer; recording secretary, Miss Mary Ellen Roe, Ottawa; corresponding secretary, Mrs. Dorothy Wilson, Weston, Ont., and treasurer, Mrs. Marion Cook, Kitchener, Ont. Assisting the executive staff are Earl N. O. Kulbeck, photo journalist and editor of *Pentecostal Testimony,* and Everek Storms, Kitchener, editor of *The Gospel Banner.*

Speakers at the convention included Miss Eugenia Price, Chicago radio writer; Miss Rosalind Rinker, devotional writer, also of Chicago, and Dr. Douglas Wilson, editor of the *Montreal Star* "Design for Living" feature page and prominent United churchman. A hundred writers attended the sessions.

Golden Jubilee Celebrated

LOS ANGELES—*King's Business* magazine, official publication of the Bible Institute of Los Angeles, will mark its fiftieth year in the field of Christian journalism with an exceptionally large edition scheduled for January 1960. This announcement came from the desk of Dr. Samuel H. Sutherland, president of Biola and editor of the magazine.

"In observing the Golden Jubilee of *King's Business,*" Dr. Sutherland stated, "we will continue to select articles, stories and other helpful information which have characterized the magazine in the past years. It has found a real place in thousands of homes as the periodical dedicated to the spiritual development of the Christian home."

Plans for the January special edition will be to increase greatly the number of pages so that brief comments, historic pictures and other information concerning the magazine's background through the years may be included.

"Ediciones Certeza"

CORDOBA, Argentina—A new publishing house, to be known as "Ediciones Certeza," has been formed here as the official publishing arm of the International Fellowship of Evangelical Students in Latin America. It will have

CANADIAN WRITERS ELECT OFFICERS

New executives of Christian Writers Association of Canada (*left to right*): Front row—Mrs. Dorothy Wilson, corresponding secretary; Rev. Bernard T. Parkinson, first vice president and bulletin editor; George M. Bowman, president; Mrs. Marion Cook, treasurer, and Miss Mary Ellen Roe, recording secretary. Second row—Earl N. O. Kulbeck, photo journalist; Everek Storms, editor *The Gospel Banner,* and John Sigsworth, second vice president.

NEWS CAPSULES

■ Harper and Brothers has just published "The Gospel According to Thomas," an ancient manuscript discovered in Egypt in 1945 which purports to give 114 sayings of Jesus Christ and names the Apostle Thomas as compiler.

■ New York's first television showing of the film "Martin Luther" climaxed a Reformation Week observance. WNEW-TV showed the 1953 release.

■ American churches now have a record membership. 1958 statistics show 109,557,741 people affiliated with a church or synagogue, or 63 per cent of the population. This represents a five per cent increase over 1957; during the same period, the total population increase was 1.7 per cent.

■ Iowa Attorney General Norman Erbe has cracked down on obscene magazines in the state and ordered 42 "objectionable publications" off the newsstands under threat of criminal proceedings. A spokesman for one of the largest distributors in Des Moines said its stands were being "cleaned completely" of objectionable literature in compliance with the order.

■ A "private showing" of the film "Martin Luther" in Santiago, Chile, created a minor sensation when 4,500 turned up and jammed the theater.

■ A summary of American Baptist Convention statistics shows 117 fewer churches than in 1958, but a membership gain of 8,233 over the previous year for a total of 1,563,593.

■ A total of 4,200 fires in churches in the United States the past year destroyed property valued at $18,166,000. Biggest contributing factor was defective heating systems.

■ The state of Ohio has the dubious distinction of being the largest single purchaser of alcoholic beverages in the world. It is one of 17 states having the state monopoly system of liquor control. Sales will be going up if the announced plans for more attractive stores, better merchandising, drive-in and self-service liquor stores prove successful—as they are sure to do.

■ The widespread dissemination of porongraphy is a major factor in the rising rate of juvenile delinquency, according to the blistering 58-page report by the House Committee on Post Office and Civil Service on its investigation of obscenity in the mail.

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direct relation with the new student quarterly *Certeza* which began publication last April.

The new enterprise, according to announcement released here, is intended to fill the growing need for Christian reading on the level of the university student in Latin America. The first two titles released are already being sold through Christian book stores and student groups in the universities. They are translations of two books recently published in English: *Basic Christianity*, by Margaret Erb, and *Authority*, by D. Martyn Lloyd-Jones. Plans of Ediciones Certeza are to publish six or eight books the first year—all aimed at strengthening the faith of young students or helping them in their evangelistic efforts among fellow students.

Directors of the publishing venture are Alejandro Clifford, well-known Argentine author, writer and editor, and Paul Sheetz, American Christian journalist now in literature work in Argentina in affiliation with The Evangelical Alliance Mission.

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Are you interested in young people? Would you share your life with God? The Evangelical Prison Society, Incorporated, needs (2) state directors in every state.

The Society has been working with young people, and ministering to the prisoner and juvenile offender, regardless of race, creed or color since 1940.

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education

Taylor U. Names New Head

UPLAND, Ind.—Dr. B. Joseph Martin has been named president of Taylor University, Dr. Milo A. Rediger, academic dean and interim president, has announced.

Dr. B. Joseph Martin

The new president, who will assume his post January 1, currently holds the same position at Wesleyan College, Macon, Georgia. He succeeds Dr. Evan H. Bergwall, who resigned after eight years as Taylor's administrative head to return to the pastoral ministry.

Dr. Martin holds the A.B. and Th.B. degrees from Pasadena (Calif.) College, Th.M. and Ph.D. from the University of Southern California, and LL.D. from Houghton (N. Y.) College. He has served several pastorates and has occupied a variety of college posts —professor of sociology at Pasadena College, vice president of Asbury Theological Seminary, Wilmore, Ky.; vice president of Oklahoma City University, and executive director of the Methodist College Foundation of North Carolina.

Record Enrollments

KANSAS CITY, Mo.—Record enrollment of 5,110 students is reported this school year for the eight co-educational liberal arts colleges of the Church of the Nazarene and its theological seminary here. A gain of 371 students, or 7.2 per cent over the 1958-59 academic year was noted.

Colleges listed include Pasadena, Pasadena, Calif.; Olivet Nazarene, Kankakee, Ill.; Bethany Nazarene, Bethany, Okla.; Northwest Nazarene, Nampa, Ida.; Eastern Nazarene, Wollaston, Mass.; Trevecca Nazarene, Nashville, Tenn.; Canadian Nazarene, Red Deer, Alberta, and British Isles Nazarene, Manchester, England.

New VanDyke Soundstrip

SHERMAN OAKS, Calif.—"The Living Tree" is the title of a new soundstrip for Christmas and year 'round use

McGUFFEY'S READERS

After a long and costly search, reprints of the original 1879 revised editions of the famous McGuffey's Readers have been completed and you can now purchase exact copies at the following low prices POSTPAID:

1st Reader	$2.25	4th Reader	$3.25
2nd Reader	$2.50	5th Reader	$3.50
3rd Reader	$2.75	6th Reader	$3.75

Old Authors, Dept. UA-128, Rowan, Iowa

issued here by World Wide Pictures. Adapted from Van Dyke's "The First Christmas Tree," the recording was made for general use.

Some comments of those who have seen the new production follow: "It fits missionary themes" . . . "It has an evangelistic appeal" . . . "It *applies* the Christmas story rather than just telling it" . . . "It can be used all year 'round."

Barrington College

BARRINGTON, R. I.—Barrington College has been chosen as the new name for Providence-Barrington College, Mr. Philip B. Walker, chairman of the Board of Trustees, announced here.

"Since the acquisition of this 'Miracle Dollar Campus' in 1950 (at Barrington)," Mr. Walker stated, "it seemed inevitable that when the entire college was located on it, the college should take the name of the community."

It is anticipated by officials that during the school year 1960-61 the entire college will be located on the 110-acre Barrington Campus. At present more than 300 students and the main offices of the college are still on the Providence Campus and there are about 100 students on the Barrington Campus. About $80,000 has been spent on remodeling existing buildings on the Barrington Campus; and plans are under way to erect a new dormitory at a cost of about $675,000.

Archeological Findings

WHEATON, Ill.—Dr. Joseph Free, professor of Archeology at Wheaton College, and Mrs. Free have just completed writing a report of this year's findings of the sixth archeological expedition at Dothan which they have conducted. The findings of this season's expedition have been prepared for insertion in the professional journal of the American School of Oriental Research, scheduled for appearance this fall.

This year's work at the ancient Biblical site of Dothan, sixty miles north of Jerusalem, was highlighted by the discovery of buildings from the period of Biblical kings of 3,000 years ago, and the uncovering of a pottery coffin only three feet long into which were jammed the bones of a man from the time of Isaiah. Discovered also was an ancient rock-tomb, filled with objects used more than a hundred years before the time of King Solomon.

sunday school

Conventions Draw 7,000

CHICAGO, Ill.—The last of the triplet conventions sponsored this year by the National Sunday School Association is over and the final tabulation shows that more than 7,000 attended. The conventions were held in San Jose, Calif.; Atlanta, Ga., and Columbus, Ohio.

Registrations at the three conventions totaled over 5,000. Delegates who participated in the daily workshop sessions had to register. Dr. Clate A. Risley, executive secretary of NSSA, reported that he was "highly pleased" with the conventions.

Sunday School Banquet

LONG BEACH, Calif. — Sunday School specialists from across the nation participated in a three-day conference held here recently in Municipal Auditorium. The sessions were climaxed with a banquet labeled the "Captain's Dinner" with approximately 975 Sunday School teachers, superintendents and church workers present.

Speakers included Dr. Bob Pierce, founder and president of World Vision, Inc., who addressed the banquet crowd on "New Horizons for the Sunday School;" missionary heroine Gladys Aylward, whose life has been dramatized by the film, "The Inn of the Sixth Happiness;" Dr. Wilbur M. Smith, well-known professor of Fuller Theological Seminary, and Dr. Howard Hendricks, professor of Christian Education at Dallas Theological Seminary.

inter-church

"Christmas for Christ"

WASHINGTON — "Christmas for Christ" is the inscription which will appear on more than five million Christmas seals to be distributed throughout the nation this year by the Woman's Christian Temperance Union, Methodist Board of Temperance and other church-related agencies.

The seals (which sell for 25 cents a sheet) show a hymn book open to "Silent Night, Holy Night," with

LATE NEWS AT PRESS TIME

• **THE ANNUAL NATIVITY display in Chicago's City Hall has been defended by Mayor Daley against efforts of six local religious and civic organizations to discontinue it. Rabbi G. George Fox of South Shore Temple contended in the Jewish magazine, THE SENTINEL, that "the United States is not a Christian nation." This was in response to the Mayor's argument that "the Christmas display is appropriate because we are a Christian nation." Mayor Daley replied, "I don't see why we should stop something like this."**

• CHRISTMAS POSTAGE Stamps have been issued by Australian postal authorities for use during the seven weeks preceding Christmas. The multicolored stamps with a purple background depict the Three Wise Men guided by the Star of Bethlehem.

• **EVANGELICAL LEADERS attending the All-American Conference to Combat Communism last month at Columbus, Ohio, included Dr. George L. Ford, Mahlon L. Macy, Dr. Charles Anderson, Roy McBeth, and W. Stanley Mooneyham, all NAE staff members, and Dr. Ted Engstrom, president of Youth for Christ International. Fifty national organizations representing 65 million Americans make up the conference.**

• PROTESTANTS AND OTHER Americans United has asked President Eisenhower to raise the issue of religious liberty in Spain with both Pope John XXIII and Generalissimo Franco when he visits them in Rome and Madrid this month. Glenn Archer, executive director of POAU, suggested "a blunt and forthright question," "Why do you jointly suppress religious freedom for non-Catholics in Spain?"

• **TEXAS BAPTIST Convention delegates voted in a recent business session to pass a resolution "that this convention looks with disfavor upon any future move by our executive board, . . . to accept as a gift or on a lease basis, any institution financed in whole or in part by a gift or grant from the government." The motion came as a result of an offer (later withdrawn) for Baptist operation of Texarkana Wadley Hospital, originally built (under the Hill-Burton Act) with aid of $1,500,000 in federal funds. The convention action climaxed a 2½ year debate on the interpretation of the meaning of church and state separation.**

• A TEEN-AGER from Spokane, Wash., Miss Rose Christiansen, has been announced as winner of Youth for Christ International's Evolution Essay Contest conducted this year.

1960 Conference Plans

Here are some more dates for your 1960 calendar (see *Action,* October 1959). If you would like your Conference added to these lists, send information to *Action* magazine (address under masthead).

February—17-19, Washington Seminar on Federal Services, Washington D.C.

Early Spring—Asia Fellowship Conference, Osaka, Japan, under sponsorship of Free Methodist Churches of Egypt, India, Formosa, Japan, Hong Kong, Philippine Islands and North America.

May—17-20, Southern Baptist Convention, Miami Beach, Fla., with Evangelist Billy Graham speaker on "Home Mission Night."

July—12-14, National Association of Free Will Baptists, Fresno, Calif.

July 30-August 6—Youth for Christ Twelfth Annual Christian Youth Congress, Bristol, England.

October—3-7, Mission Executives Retreat, Westminister Hotel, Winona Lake, Ind.

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whisky flasks and glasses in the background. Purpose of the seals, temperance leaders assert, is to symbolize rejection of alcoholic beverages as a way of celebrating the Birth of Christ.

Lord's Day Emphasis

NEW YORK CITY—The period from Easter to Pentecost 1960 has been set aside by the Board of Managers of the Lord's Day Alliance of the United States to designate one or more Sundays for emphasis on the proper observance of the Lord's Day.

Goal of the Alliance is to have 100 per cent of evangelical Christian churches in the country observing a Lord's Day emphasis Sunday. Suggested program includes a sermon on the observance of the Lord's Day at the Sunday morning service, an emphasis on the meaning of the Lord's Day in the Sunday School, a further emphasis in the youth meetings and another Lord's Day sermon in the evening service.

The Lord's Day Alliance of the United States will provide material for such programs on request of pastors. Address is: The Lord's Day Alliance of the United States, 156 Fifth Avenue, New York 10, N. Y.

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This material is free. However, contributions to the world-wide printed page evangelism of the Bible Meditation League from churches and individuals will be appreciated. Tell us how many copies of each of the four you would like to have. Address **DR. DON R. FALKENBERG U, 1416 Tanager Drive, Orlando, Florida.**

public affairs

President Sets Example

WASHINGTON—A District of Columbia paper, *Capital Baptist,* official organ of the D. C. Baptist Convention, has commended President Eisenhower for inviting his house guest, Nikita Khrushchev, to attend church services with him, and still further for going to church without his guest when the invitation was declined.

"Thank you, Mr. Eisenhower," the paper said, "for setting such a fine example as a Christian while Mr. Khrushchev was your house guest." Note was made also of the fact that the President drove twenty-five miles to Gettysburg in order to be present at worship service on that particular Sunday.

Court Rejects Suit

MIAMI—A suit seeking to halt Bible reading, recitation of the Lord's Prayer, and other religious observances in Dade County public schools has been rejected here by a Miami circuit court judge.

Judge Fritz Gordon dismissed a suit filed by Harlow Chamberlin, North Miami, father of three school-age children. Chamberlin said the practices to which he objected were religious and sectarian. The school board insisted that the practices were not compulsory and did not constitute establishment of a religion.

Chamberlin's attorney said he probably would file an amended complaint to show that the school's practices were compulsory.

denominations

"Losing Sight of Individual"

CHICAGO—Speaking here at his installation as new president of the 600,000-member Augustana Lutheran Church, Dr. Malvin H. Lundeen declared that there is a present-day tendency to lose sight of the individual in the group.

"Of course we have to have groups," Dr. Lundeen said, "but we are oft-time guilty of thinking so much of the many that our relationship with the individual is only to use him to advance the interest of the group. There will be little if any ministry to the individual if such a motivation directs us."

Dr. Lundeen, eleventh president of the Augustana church, leaves a pastorate at Grace Lutheran Church, La-Grange, Ill., to assume his new post at the denomination's national headquarter in Minneapolis.

personalia

Seth A. Rohrer, until recently president of Star Machine Company, Inc., Elkhart, Ind., and treasurer of Church Enterprises, Inc., has been named general manager of the latter organization. Church Enterprises, of which Mr. Rohrer is co-founder with Rev. Joseph H. Kimbel, president, has as its purpose expediting the building of functional, economical, attractive evangelical churches. Mr. Rohrer is a member of the executive committee of the National Association of Evangelicals.

Lloyd A. Kalland was installed this fall as full Professor of Philosophy of Religion at Gordon Divinity School, Wenham, Mass. Dr. Kalland, who came to Gordon as an instructor in 1955, directs the Gordon Divinity School Student and Alumni Placement Program and serves as Book Review Editor of *Christian Life* magazine.

G. Raymond Carlson, superintendent of the Minnesota Assemblies of God churches, has been named to the executive presbytery, high policy making board of the denomination. Mr. Carlson will continue to supervise the denomination's work in Minnesota and attend quarterly meetings of the board at the denominational headquarters in Springfield, Mo.

Abraham Vereide, founder and secretary-general of International Christian Leadership, Washington, D. C., visited the Philippines this fall, speaking before groups both in Manila and Legaspi. ICL works at the level of government, professional and business leadership to call forth a more dynamic and vocal Christian witness in all areas of life.

Warren Wiersbe, who has directed Youth for Christ's Literature Division since September 1957, has been named managing editor of *Youth for Christ* magazine. He succeeds **Vernon McLellan** who has joined the staff of Calvary Temple, Denver, Colo.

Hubert Entwisle, pastor of Calvary Baptist Church, Pekin, Ill., has been appointed Director of Religious Affairs for Illinois Civil Defense by Major General Robert M. Woodward, State Civil Defense Director. The position, though honorary and unpaid, will carry complete responsibilities for this important service, the State Director said.

Gerald E. Boyce has been appointed Associate Secretary of the Ways and Means Department of the American Bible Society. Mr. Boyce, who has been serving the Society as Secretary of its Eastern District, is a minister of the Congregational-Christian Church. One of his successful ABS projects was the distribution of Scriptures to the many hundreds of homes located along the St. Lawrence Seaway.

Noel Lyons, home director of Greater Europe Mission, passed away recently. Funeral services were held in Glendale, Calif.

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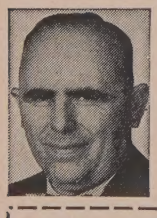

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ASK DOCTOR SUNDAY SCHOOL

Dr. Clate A. Risley, executive secretary of the National Sunday School Association, will answer your questions on the Sunday School. Address him 542 S. Dearborn Street, Chicago 5, Illinois. All communications will be answered but only such answers as may be of general interest will appear in this column.

How can we get pupils to stay for church worship?

It is not easy to change people's habits. In many instances the Sunday School is to blame for the exodus following the class period. When we teach children to sing, "Sunday School is over and we are going home" or, when the Sunday School bus loads up and takes pupils home after Sunday School, we are teaching in reverse. There is no intelligent reason for either of these things to take place.

We can begin to correct a situation by removing negative obstacles. Continue to correct the problem by positive teaching. Be sure the teaching staff understands the total place of pre-session, opening assembly, class period, and morning worship. Help them to see how these all fit together to accomplish a spiritual experience, and that when any part is lacking the best job cannot be done.

On occasion have the Sunday School pupils sit with their teachers during the morning service and give special recognition to classes which have 100 per cent present for the worship service.

Never have a "break" between Sunday school and church. This is in invitation for people to go home. Go directly from the classroom to the sanctuary.

Don't call on someone to "dismiss us from Sunday School." Make the closing prayer one for the Lord's blessings on the worship service which is to follow.

Be sure, too, that the Sunday School hour is so profitable that parents who send their children will want to come with their children. In Sunday School they must be taught the place of worship.

Finally, be sure that the worship experience is a meaningful one for all. This may or may not mean Junior Church for younger pupils. Some pastors would improve their communication with the adults if they were sure the juniors understood what was said.

Try to bring everyone into the Sunday School hour. Anyone who comes to Sunday School and learns of Christ and does not desire to stay to worship Him has a special problem that needs immediate attention.

Everybody that goes to Sunday School ought to stay for church. Everybody that comes to church ought to come in time for Sunday School. There is a place for both the Sunday School and the church and if both are not in both there is something wrong with both.

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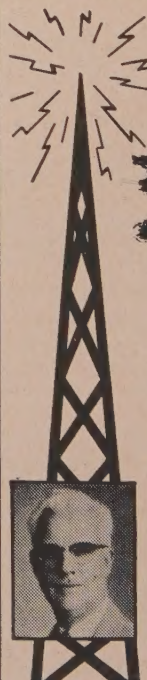

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ANSWERS YOUR QUESTIONS ABOUT COMMUNISM

I wouldn't exactly say that it was my best Christmas. A prison—especially a Russian prison—is not the most ideal place in which to celebrate the birth of Christ. But it was a Christmas that will always be warm in my memory.

The year was 1954. I had already survived nine Christmases in Soviet prisons and slave camps and was facing the tenth still without my freedom, my loved ones, and the Bible—those things which to us are almost synonymous with the holiday.

The place was Potma prison, 350 miles southeast of Moscow. The place was different, but the surroundings familiar. The tenseness, the barbed wire, the guards and dogs, the bitter cold—these I had known before. Here were some 400 prisoners from many countries hoping to see freedom again. Among them were two other Americans, William Marshuk and William Verdine.

When I arrived at Potma I had accepted a job that everyone else had declined because of the personal danger involved. The job was to take care of 12 to 15 tubercular patients, some of them in the last stages of the disease. Spitting and coughing, they were rotting away. No one would go near them because of the danger of infection. No disinfecting materials were available.

After praying about these people and myself, I had to take the next step. I had to do something for them. So I went to work scrubbing the patients, the beds, and the rooms. William Verdine was a timid but willing helper with the water and the food.

Gradually the place and the patients took on a different appearance. New hope showed in the eyes of the bedridden men and they greeted us with a smile.

Christmas was at hand and those who had not expected to live to see it were still alive and some were even showing improvement, however slight it was.

One of our patients, George Fisher, a 65-year-old German, had begged a branch of a pine tree as some men were unloading lumber for the kitchen. Out of the smallest scraps of paper they were fashioning the most delicate Christmas ornaments.

Except for the fact that I knew the rest of the prisoners shunned this building like a plague, the excitement of these pitiful tuberculars would have made me believe they were expecting company. Only now and then did we have a visitor even since the building had been cleaned.

But these Christmas preparations went on in sort of a secret way. They refused any help that I offered.

As dusk fell on Christmas Eve, they asked both Verdine and me to go to our room for they had a surprise for us.

We listened at the door. It sounded as if others were coming in from the outside. We thought we could even hear feminine footsteps among them which would have been possible since there were some eight or ten women prisoners in our camp.

Then our door was opened and we were asked to come into the big hall.

A crowd of people was standing around. Before I looked into their faces, I glued my eyes on the bright flame of a candle. Then I examined the "tree" with all of its decoration which reminded me so much of the Christmas days at home. I could even feel the warmth of deep-down friendliness. There were no gifts, but there was something infinitely more rich and meaningful.

I lifted my head and looked into the eyes of the crowd. There were four or five women present. Among them was Madame Gorskaja — the first Mrs. Nikita Khrushchev—who stood there with tears in her eyes. She had just finished her eight year sentence.

"What does all this mean?" I asked.

George Fisher, as spokesman, stepped forward. "Johnny," he said, "we have no gifts to present you nor anything to give Beau (William Verdine), but we have prepared this tree and asked these people to come to be witnesses for what we all want to say to you. Johnny, from the bottom of our hearts we want to tell you that if you had not taken over here not a one of us would be alive to see this Christmas. All we can give you is our word of thanks, just simply . . . thanks!"

No words could describe how I felt. I had only done what God had the right to expect of me—a cup of cold water given in Jesus' name. I could not save their lives, but I could tell them about One who could save their souls.

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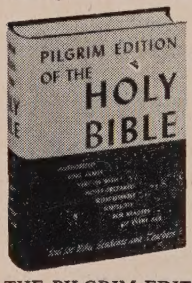

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